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OLD SERIES, VOL. 40. CHICAGO, NOVEMBER 25, 1897. NEW SERIES, VOL. 5

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Men told me, Lord, it was a vale of tears
Where Thou hast placed me, wickedness and woe
My twain companions whereso I might go;
That I through ten and threescore weary years
Should stumble on, beset by pains and fears,
Fierce conflict round me, passions hot within,
Enjoyment brief and fatal, but in sin.
When all was ended then should I demand
Full compensation from thine austere hand;
For, 't is thy pleasure, all temptation past,
To be not just but generous at last.

Lord, here am I, my threescore years and ten
All counted to the full; I 've fought thy fight,
Crossed thy dark valleys, scaled thy rocks' harsh height,
Borne all the burdens Thou dost lay on men,
With hand unsparing, threescore years and ten.
Before Thee now I make my claim, O Lord,—
What shall I pray Thee as a meet reward?

I ask for nothing; let the balance fall.
All that I am, or know, or may confess,
But swells the weight of mine indebtedness;
Burdens and sorrows stand transfigured all;
Thy hand's rude buffet turns to a caress,
For Love, with all the rest, Thou gavest me here,
And Love is heaven's very atmosphere.
Lo, I have dwelt with Thee, Lord. Let me die.
I could no more through all eternity.

—DAVID STARR JORDAN.

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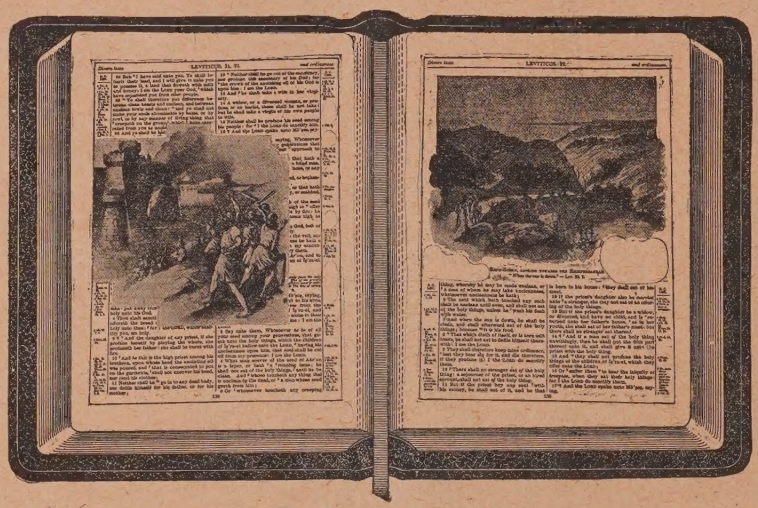

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US, 14. *They overtake the children of Israel.*

B. C. 1491.

may serve the E-gŷp´tiaṇs? For *it had been* better for us to serve the E-gŷp´tiaṇs, than that we should die in the wilderness.

13 ¶ And Mō´ṣeṣ said unto the people, [q] Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: [2] for the E-gŷp´tiaṇs whom ye have seen to day, ye shall see them again no more for ever.

14 [r] The LORD shall fight for you, and ye

q 2 Chr. 20. 15, 17 Is. 41. 10 13, 14.
2 Or, *for whereas ye have seen the Egyptians to day, &c.*
r ver. 25. Deut. 1. 30; 3. 22 20. 4.

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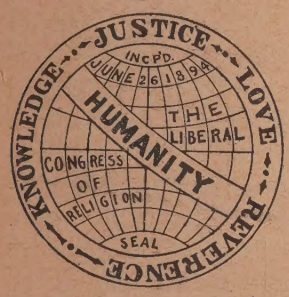
THE NEW UNITY

VOLUME V. THURSDAY, NOVEMBER 25, 1897. NUMBER 39



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

The Autumn time has come
On woods that dream of bloom,
Aud over purpling vines
The low sun fainter shines.

The aster flower is failing,
The hazel's gold is paling;
Yet overhead more dear,
The eternal stars appear.

And present gratitude
Insures the future's good,
And for the things I see
I trust the things to be.

That in the paths untrod,
And the long days of God,
My feet shall still be led,
My heart be comforted.

—*Whittier.*

The most cruel animal in the world is one that kills other animals simply for the pleasure it gets from killing them. It is a biped, or two-legged animal, and is called man.

Thanksgiving has brought the annual accounting of things to be thankful for, but the permanent and abiding elements of life are not things of real estate, corn or culture, nor can they be reckoned by the banker's ledger. Here or there, within sight and touch or beyond sight and touch, the cycle of love, the circle of fellowship, the kinship of heart, these are the most permanent, abiding, and profound elements in our Thanksgivings.

Trinitarianism was at first a method of expressing not diversity, but unity. Its meaning was that the three primal expressions of spirit, Father, Mother, and Child, were really expressions of one being. This trinity of spirit is found in all historic religions. It was set over against a dualistic idea of nature, which saw only a two-fold force everywhere operative, the constructive and destructive. The Trinitarian idea was a deeper analysis of nature, lifting it from the brute to the human level.

The *Medical Record* published in New York city has recently put itself on record against foot ball, based upon the great amount of violations done the human frame. It says: "In reality, the more the foot ballers are trained, the more dangerous becomes the game." This item appears in the financial report of the Yale Union under 'Football Expenditures for 1896–97': 'Doctors, medicines, and alcohol, $696.98.' The house of representatives of Georgia has made it a misdemeanor to engage in the game "when matches have been arranged for and gate money demanded." A Spaniard who witnessed the game at New York last Saturday between Yale and Princeton pronounced it "more dangerous than bull fighting."

OUR readers will join with the editor in thanking the friend who sends the following clipping from a current newspaper to the sanctum. Mr. Powell is known throughout the nation as a great educator. We hope that the reprinting of this slip will lead many other teachers to seek the same ends in ways of their own.

Superintendent of the Public Schools, Washington, D. C., W. B. Powell, has recently sent a circular letter to the teachers of the various schools, asking them to inculcate in the minds of their pupils kindness to the lower animals. He states that the manner in which the animals are treated by people are indicative of their character, and requests the teachers to impress this upon their pupils. In his letter, Mr. Powell makes special mention of the song birds of the country, and asks that the teachers make a point of instructing the children in their charge on the rights of bird life, and of the manifold advantages to be derived of leaving unharmed the songsters which give added character to flower, tree, and sky. Superintendent Powell is of the belief that this new departure will be of infinite value in the future, as the pupils are sure to remember some of the teachings they received, even after they have left the school.

Antioch College has had a bit of good luck in the face of its many, many adversities. Through a strange oversight or neglect on the part of the trustees of the bequest, in Boston known as the

Winn fund, and the trustees of the college, a sum of twenty thousand dollars, which had been set apart for Antioch College, has for several years been non-active so far as the college is concerned. Last year the trustees of the college realized that they had probably a vested interest there. A committee was appointed to investigate the matter. The settlement would involve a long process of law, and the college trustees accepted a proposition from the trustees of the fund to compromise the matter by accepting ten thousand dollars direct, and the settlement has been effected on that basis. We understand the whole sum is to be used in repairing and improving the college buildings and furnishing them with the more adequate conveniences. This is good news to every lover of Antioch, and these include all lovers of Horace Mann, who consecrated Antioch with the last years of his noble life. We understand the old buildings are to be re-roofed, more adequate water-works are to be arranged for, and a general repairing and painting work is to be done. Altogether we rejoice in the new life that this will give to Antioch. May the "Antioch Spirit" be revived accordingly.

That was a beautiful surprise which the goodly audience at All Souls Church, Chicago, experienced last Sunday morning, when at the close of the minister's sermon, the manly form of David Starr Jordan, president of the Leland Stanford University, came to the platform, and in a few brief words carried the Thanksgiving preparation sermon just delivered to the high climax, which the words printed in our frontispiece this week will indicate. President Jordan was on his way to his duties in California. For the last two months he has been hard at work in the diplomatic service at Washington, "trying," as he said, "to teach four or five of the great 'Powers' of the globe to treat one another as gentlemen and trust one another as becomes gentlemen." President Jordan, through the voice and printed word, is beloved by the people of All Souls Church, in common with thousands of others. His spiritual structure, planted on generous foundations, is rising into more and more noble proportions day by day. Mr. Jordan is deeply interested in the Liberal Congress, and stopped in his journey to have a word concerning it. On next Sunday evening, November 28th, Miss Sarah J. Farmer, of Greenacre, another friend of the Liberal Congress, will give one of her informal talks on the "More Abundant Life," as illustrated by experiences at Greenacre, from the platform of All Souls Church, where all her numerous friends will be welcome.

The meeting of the Illinois Conference of Charities, which met at Jacksonville, Ill., represents a new type of a religious gathering. All the more was it a religious conference because there were gathered together representatives of all forms of belief and non-belief, from the Catholic to the agnostic. The formal words of worship were omitted, but there was the glowing spirit, the intense sympathy, enkindled indignation over wrongs, and high yearnings for a better way. Some hundred delegates were present. The poorhouses and jails of the state were reported upon. Three great classes of dependents upon the state—the blind, the deaf-mute, and the insane—were studied in the institutions created and maintained for the benefit of the same by the state. The revelations of the conditions of the state almshouses and jails were most humiliating, and the exhibit was such as will doubtless hasten the relief. Twelve hundred imbecile children of the state are uncared for for want of room, the capacity of the school for feeble-minded at Lincoln being already exhausted. In some of the poorhouses of Illinois, innocent old men and women whose only crimes are those of old age and perhaps over-generous lives, prattling babes, chattering idiots, and coarse degenerates are huddled together with no proper classification. Jails were reported wherein there are no provisions for separating the hardened criminal from the reckless boy whose only crime perhaps is the violating of a city ordinance against jumping on moving trains. These things ought not to be.

The many friends of Mrs. R. C. Reed, who endeared herself to so many throughout the length and breadth of our land as the diligent right hand of the "Unity Pamphlet Mission," and the oftentimes homekeeper at 175 Dearborn street, when it was the center of the progressive activities now represented by the New Unity, and the Unitarian forces willing to work with them in Chicago, would, if they could, send tender greetings to her at this time, when she has been called upon to lay away the manly form of the good father who had well nigh reached his ninety years. Mr. George S. Curtis was one of Boston's oldest business men, a member of a firm that reaches back to 1800, a staunch member of the Jamaica Plains Unitarian Society. Rev. Charles F. Dole stood with the beloved by the coffin and testified to the sterling worth of this representative of the noblest class of American citizens. We fear this death into life and blessed memories will cause Mrs. Reed to permanently bide away from Chicago, where large usefulness awaited her and a great work was ready to her hand. Her presence in All Souls Church and in the liberal councils of Chicago will be missed, but wherever she may be she will be a wise worker for the broadest things, a quiet lover of truest ideals, a faithful servant and student of things on the advance line. We are sure her sorrow will be a radiant one, and that her bereavement will be promptly converted into courage and character.

Some time ago we published at some length an account of a significant science congress held under the auspices and by representatives of the Catholic Church in Europe, a large number of the speakers being priests. This week another religious congress of great significance is in session at Pittsburg under the auspices of the Methodist Episcopal Church. It is holding a six days' session. The call for the congress has been signed by Bishops Vincent, Ninda Fitzgerald, and many prominent educators, the list of speakers including many of the leading minds of the denomination. Bishop Vincent presides. It is a most commendable and religious attempt to bring not the questions of the day but the questions of the age to the bar of the church, and see what the church can do to consecrate and elevate them. These men wisely recognize that science and literature are abiding forces, and the church must use and not oppose them. The following is an extract from the "Call:"

> The congress does not propose to invite or favor destructive criticism of existing institutions, but simply to bring out from persons representing different phases of intellectual activity, a frank expression as to whether the church can meet any more fully than it does the demands of our times, and, if so, wherein its activities may be modified or directed to advantage. The congress will not concern itself with questions of church policy, but with issues bearing upon the relation of the church to the thought and life of the people, as affected by current scientific and literary teachings. The congress will aim to secure an adequate presentation of the tendencies of current scientific and literary teachings, and also suggestions as to the best service to be rendered by the church in interpreting those tendencies for the spiritual and intellectual advantage of its followers.

The Home.

Whatever the political or religious origin of Thanksgiving may be, it has now come to be pre-eminently the home day of the American people. By slow and sure development it has risen into a glad family festival. The grandmother, and not the Governor, nor yet the President, issued the authoritative proclamation that sets aside this Thursday for Thanksgiving celebrations. This morning broke upon hut, cottage, and mansion alike with a radiance quite independent of the weather. The best silver was polished for the table and the highest skill was lavished on the cooking, but it is the more or less completeness of the circle that makes sacramental the dinner. It was poor preparation for the day to go in search of the statistics of prosperity. At other times it might be well to count our bushels of corn, inquire concerning material growth, national pre-eminence. But on this day it is better to think of the bounty that has grown in fireside gardens and the wealth that has been gathered from domestic acres. This day tells of affluent bounty that causes love to spring up in mother hearts, that calls forth sheltering care from the protecting hands of fathers. Many preachers use this day for the discussion of questions of state and public policy. This is well, but it is perhaps better to drop a thought or two that may sweeten the home, clarify the fountains from which the river of state must ever flow. Hearts are sore for barren Thanksgiving tables, but let no one forget that the dreariest of homes are those where the love stores are empty. The sick are pitied, but the most pathetic of all sickness is homesickness.

The ancient idyl of Genesis touches the central spring of all romance, poetry, and progress: "And the Lord God said, 'It is not good that the man shall be alone. I will make a helpmeet for him.'" The Wandering Jew and Robinson Crusoe are immortal creations because of their weird solitude. The hungry vigilance of Meg Meriles, the gypsy queen in Walter Scott's "Guy Mannering," spent years of her life in search of the lost Harry Bertram, whom as a babe she had held upon her knee, and who had taken the place in her heart of her own twelve "buirdly" sons and daughters. Poor old Peggotty went wearily round the world in search of dear little Emily, the wounded dove that had flown from his humble hut by the sea. Robert Falconer wandered through the streets of London in search of a wayward father he had never known. Daniel Deronda burned with a feverish thirst for a sight of the mother that had discarded him. The melo-dramatic story of Enoch Arden took prompt hold upon the sympathetic imagination of English readers and first introduced the name of Tennyson to thousands of readers who were boys and girls thirty years ago. All this testifies to the profound depths of the home instinct. The songs of the lonely always bring unbidden tears, and the songs of the fireside always purify and gladden the heart. Immortality without fellowship is terrible to contemplate, and the Wandering Jew tells of the most awful hell that perhaps the imagination can create. What was the value of the cargo of the foundered ship compared to the footprints of Friday to the shipwrecked Crusoe? All the fair lands of Ellangown were mockery to Meg Meriles, and she frantically bid the universe stand aside "out o' the licht" that she might look "ance mair." But the darkness was in her "ain een," and she died with the hungry human love uppermost in her heart. Culture, elegance, admiring friends went for naught when they stood between Deronda and the mother. And Robert Falconer was willing to fling away heaven and its glories as a bubble and with willing steps descend into hell if possibly he might find a father there.

Strange and beautiful were the movings of genius in the brain of Coleridge when he interrupted the Wedding-Guest, on his way to the marriage-feast, with a weird story of loneliness and desolation.

> The bridegroom's doors are open wide,
> And I am next of kin;

The guests are met, the feast is set;
may'st heat the merry din.

. . . . . .

"Hold off, unhand me, greybeard loon."
The wedding-guest he beat his breast,
Yet he cannot choose but hear.

This complacent guest must listen to the weird tale of the Ancient Mariner.

O, Wedding-Guest, this soul hath been
Alone on a wide, wide sea;
So lonely 't was that God himself
Scarce seemed there to be.

Alone, alone, all, all alone,
Alone on a wide, wide sea;
And never a saint took pity on
My soul in agony.

Awful solitude! All because of the wanton shot that brought down the albatross, the bird of good omen, the symbol of good-will and love. Surely must we say with the Mariner at last,

An orphan's curse will drag to hell a spirit from on high.

May Thanksgiving Day bring the benediction of the homeless mariner to our hearts:

Farewell, farewell! but this I tell
To thee, thou Wedding-Guest:
He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.

F. G. Peabody.

The Old-Time Fire.

Talk erbout yer buildin's
That 's all het up by steam ;
Give me the old oak fire
Whar the old folks uster dream.

The rickety dog-irons—
One-sided as could be ;
The ashes banked with 'taters—
Roastin' thar for me !

The dog on one side drowsin'
Or barkin' nigh the door ;
The kitten cuttin' capers
With the knittin' on the floor.

An' me a little towhead
By mammy's side a night,
With both my cheeks a-burnin'
From the red flames leapin' bright !

These steam-het buildin's make me
Jest weary for the blaze
That wuz heap more comfortable
In childhood nights an' days.

An' I 'd give the finest heater
In the buildin's het by steam
Fer the old-time chimbly corner
Whar the old folks uster dream.

—*Atlanta Constitution.*

Whatever a true woman may say or do from impulse or thought, the key-note of all her action is sounded in her home. Love, sympathy, anxiety, eagerness to help those who are dearest to her may sometimes lead her beyond the strict bounds of reason or propriety, but truth is at the bottom of it all.

FRANCES B. DUNNING.

The Nashville Congress.

Brothers and sisters in the great family of man, little children in the household of our Father, fellow-seekers after light, fellow-workers for the right, fellow-worshipers at that universal shrine whereon brood the eternal sanctities that are revealed through Knowledge, Justice, Love, and Reverence.

THURSDAY NIGHT SESSION OCTOBER 21, IN THE VINE STREET TEMPLE.

Biblical Criticism and Theological Belief.

BY PROF. NATHANIEL SCHMIDT, OF CORNELL UNIVERSITY.

All true study is critical. It involves an exercise of judgment. At each step of the way that leads to knowledge a decision must be made. Some new fact is discovered; some new relation is discerned; some thought, event; personality, or institution is seen in a new light, more clearly defined, more accurately estimated.

The student must of necessity be a judge. This simple fact should be recognized without either pride or alarm. For a man may judge well or ill; and what he judges may call forth admiration and assent or contempt and repudiation. Critical examination implies no claim of superiority. No good and holy man, no true and noble utterance, no great and beneficent institution can suffer in the least by closest scrutiny. Nor can a critic be the worse for applying the best trained powers of observation and of judgment to the highest objects of human thought.

But whether the student's intellectual endowment is rich or scanty, his critical work should be pursued on truly scientific principles. The aim of all science is to obtain certain and systematized knowledge. Whatever method of research and valuation has in other realms proved its ability to enlarge human knowledge and to render it more accurate and useable should be applied to the Bible. The inductive method will readily occur. To its employment we owe much of our present knowledge of the universe. It commands: "first secure your facts, then formulate your laws, proceed from the particular to the general." Yet its complement, the deductive method, is of equal importance. In fact, some of the most remarkable discoveries of our century have been made by deduction. This method says: "given the law, look for such and such facts, proceed from the general to the particular, from the principle to an instance not yet seen but which must be found if the field is closely scanned." Thus the law of distances between elements in chemistry, between planets in astronomy, between types of animal structure in palœontology, led scientists to seek for intermediate forms until they actually discovered them. Both methods must be followed. A study of the facts will lead to a discovery of the law; the law itself will lead to a discovery of new facts. This should be recognized also in Biblical criticism. Many advocates of the inductive method array themselves not only against the *a priori* reasoning of earlier theologians, but against all scientific deduction. Rightly opposed to the doctrine of inerrant documents, because in one form unsupported by any fact, in another at variance with a host of facts, and admitting a gradual doctrinal development,

they refuse to be guided by the doctrine of evolution in the elucidation of Israel's history and in the search for new facts. Hence, in dating a Biblical document they will accept no aid from the history of ideas and institutions as supplemented by deduction from a law of development. Such lack of faith in other realms of science would have incalculably retarded all progress and left undiscovered some of our most interesting and useful facts. Whichever method is used, the sole purpose must be to find the truth. A desire to prove the correctness of a tradition, whether formed in the first, the fourth, the sixteenth, or the nineteenth century, will inevitably vitiate the process of reasoning.

Without long-continued exercise of the judicial function there can be no solidity of judgment. Practice gives mastery. It is often said that the ordinary Bible student can well afford to leave unnoticed the work of criticism until such a time as all the workers shall be agreed. This is not true. No conscientious student of the Bible can afford to wait until the last dissenting voice of conservatism shall have been hushed before he takes note of the progress of science. He can better afford to fall into a thousand errors of judgment than never to learn how to judge at all; and this he can learn only by constantly using the critical faculty. Thus his perception of facts grows keen, his grasp of principles firm, his appreciation correct. The critical apparatus which the Biblical scholar of to-day must know how to use is complicated, and the demands for carefulness in handling it increasingly exacting. A dozen languages must be mastered to get at the original sources; a dozen more to get at the world's best thought concerning them; the widening fields of palœography, archæology and history must be traversed ever and anon; the canons of textual, historical, and literary criticism must be tested with unflinching severity and adhered to when tested with utmost fidelity; the remotest realms of science must be searched to throw light upon the smallest point. The mastery of details, the nicety of discrimination, the gentleness of touch, the accuracy of intuition that mark the finished workman are not acquired in a day. They are bought at the cost of many a blunder, many an unavailing trial, many a humiliating experience. If of his own accord the critic retires from an earlier position because he sees his mistake, he is taunted with that consistency which is the bugaboo of small minds; if he is forced to retire by a stroke of the spade he could not anticipate, he is declared a foe of archæology and petulantly asked to recant the rest of his creed. Yet these are perhaps the smallest difficulties in his way. From the nature of the case his apprenticeship must be done in the broad light of publicity. The number of great critics will always be comparatively small; the men actually engaged in critical work should be many.

The critical study of the Bible begins with its text. It seeks to find out what the authors originally wrote and what changes their words have undergone in the process of transmission. Whether the autograph of any Biblical book still exists in the earth, we do not know. But it is certain that we do not now possess a single Biblical document in its original form. In the case of the song of Deborah, written ca. 1100 B. C., the first witness to its text, the Samaritan version, did not exist until the song was nearly eight hundred years old; and the earliest copy in Hebrew that we have dates from the tenth century of our era. Consequently more than two thousand years separate our oldest Hebrew manuscript and the original composition. What vicissitudes the text passed through during these millenniums may be surmised from the versions that bear testimony to its shifting form only in a few centuries before and after Christ. None of the fragments recently discovered by Mr. Schechter in the Genizah at Cairo seems to be as old as the St. Petersburg MS. dated 916 A. D. Some of the New Testament writings are, of course, at an incomparably shorter remove from their earliest vouchers. Yet it is equally true of all that we do not possess the original, and that each attempt at restoring it must ultimately rest upon subjective judgment.

Our chief witnesses to the Old Testament text are the Samaritan, the Septuagint, the Targums, the Peshitta, the Vulgate, the later Greek versions, and the Massoretic recension. They are invaluable aids when rightly used, but each is apt to lead astray when left in sole control. None of them is an authority. Time was when the Septuagint, or the Peshitta, or the Vulgate, was regarded as *the* Bible. Even to-day there are those who look upon the Massoretic text, points and all, as the *Hebraica Veritas* and scarcely deign to take notice of the older texts. Unfortunately the latest English revision was based upon so narrow a foundation, though some variants supplied by the versions are mentioned in the margin. The fact that much is yet to be done before we shall have really good texts of the versions cannot be accepted as an excuse. A vast amount of work can be accomplished with Walton's Polyglot, the printed uncials, Swete's Septuagint, Holmes-Parson's variant collection, Field's Hexapla, Ceriani's Hexaplar Syriac, Lee's Peshitta, Berliner's Onkelos, and Lagarde's Prophetœ Chaldaicæ, Petermann-Vollers' Samaritan version, Mignes' Codex Toletanus, and Ranke's Würzburg Palimpsest. The slow publication of the Ethiopic Bible is to be deplored, but what has been published by Dillmann and Bachmann has not yet been utilized as it should. We learn how to judge by the very process of comparing testimony. The principle of postponing this exercise until the texts of the versions shall have been perfected is more dangerous than any error of judgment incidental to the large task.

When the work of restoring the original form of these later sources is seriously undertaken, it soon becomes apparent that it is necessary not only to count the witnesses but also to weigh their testimony, not only to adjudicate between rival claims but often to disregard them all. The right of conjectural criticism is no longer seriously questioned. The conflicting traditions that appear only centuries after the original was written prove too often to be nothing but conjectures themselves, and conjectures of an uncritical age at that.

But whether the textual critic adopts one reading offered by tradition while rejecting others, or disregards them all, substituting a reading suggested by the sense, it is equally incumbent on him to explain the traditional forms he throws away. This duty is too frequently shirked. Klostermann, the most radical of Old Testament textual critics, is perhaps the least sinner in this respect. A tradition is not out of the way by being simply condemned.

There is justice in Klostermann's suggestion that the text must not be tampered with in the interest of a theory of the higher criticism, and that the lower critic must pursue his work according to his own canons regardless of the wreck it will make in the camp of the higher critics. But when he warns these laborers off the premises until all the work on the text shall have been done, he acts as wisely as a wheel that should tell the other wheel under the carriage to keep still till it has done its own rolling. For instance, in Gen. vii, 9, Hier. Sam. and some LXX MSS. read Yahwe, while Pesh. M. and other LXX MSS. read Elohim; if under the circumstances the fact ascertained by the higher critics that the verse belongs to the Yahwistic story of the flood is allowed its weight in determining what probably was the original text, this would certainly be legitimate.

In the case of the New Testament the English revisers had overcome the earlier prejudice in favor of the *textus receptus*. The critical apparatus more readily offered itself here. For while all extant Hebrew MSS. demonstrably go back to one Massoretic copy, as Sommer and Olshausen divined and Lagarde proved, the Greek texts of the New Testament plainly exhibit different types of tradition. But no attention was paid by the revisers to the earlier versions. Such neglect is no longer permissible. With an older text of the Gospels than any Greek MS. gives preserved to us in a Syriac translation, it becomes impossible to disregard either the Sinaitic palimpsest, the Curetonian fragments, the Jerusalem lectionary, or the Peshitta. The close relation between the important and frequently diverging Codex Bezæ and a family of Latin minuscles has called the attention to the significance of the Latin versions. The Coptic, Slavonic, Gothic, Ethiopic, and Armenian versions promise valuable contributions. A future critical edition of the New Testament must adopt in the text, or at least register in the margin, the reading, "Joseph begat Jesus," in Matt. i:16.

The science that deals with authorship, time and place of composition, purpose and occasion for writing, unity and historic character of literary productions, is sometimes called the higher criticism. As this term has created the impression in some circles that the higher critic is a man who regards himself as immeasurably higher than his fellowmen, and a little higher than the Almighty, it may, perhaps, be prudent to state that the basis for the distinction is the more modest assumption that, from one point of view at least, the contents may be considered of more importance than the text. But seeing that this peradventure is a matter of taste, that the term is not particularly descriptive, and that it is a virtue to avoid offense, it may be expedient to employ the designations, "textual" and "historical," rather than "lower" and "higher" criticism. Historical criticism builds its conclusions partly upon external, partly upon internal, evidence. In some instances the external testimony is prefixed or affixed to the writing, and accords well with the inner evidence. This is the case with many of the prophets in the Old Testament, and some of the epistles in the New Testament. Sometimes there is practically no testimony concerning date and authorship, as in the case of Judges, Samuel, Kings, and Chronicles. Sometimes the books themselves make no reference to these matters, and the external testimony is so late as to be unreliable. Instances of this are Genesis and Job and Hebrews. Not infrequently independent writings are found appended to earlier dated documents, giving the appearance of belonging to them and being so understood in later times. Examples of this may be seen in Isaiah, Jeremiah, and the Twelve Prophets. In the case of the songs of the nation, they are generally ascribed to this or that hero or singer, but the ascriptions are never a part of the song, are demonstrably late and only in rare instances trustworthy. Finally, there are writings that claim to have been produced by certain men at given times, and have been accepted as their work for centuries, which yet cannot be assigned to them because of the inner evidence to the contrary, such as Deuteronomy, Ecclesiastes, Daniel, and Revelation.

The necessity of judging by the contents of a document, whether tradition is correct in assigning it to a certain age and author is sufficiently apparent; the right of judging by internal evidence, whether it really belongs to the age in which it claims to have originated, need no longer be argued; and the possibility of arriving at satisfactory conclusions by the aid of inner criteria alone has been successfully demonstrated. Language, style, historic situation, ideas are far more reliable guides than the fancies of copyists. The fact that a psalm is ascribed to David will not convince anyone that David actually wrote it, who knows that 800 years after David the Hebrew text of the Greek translators had many hymns marked "by David" not so designated in our Massoretic text, and several hymns not yet ascribed to David which in our Hebrew text are announced as his; that these superscriptions were removed as unreliable from the Peshitta, and that psalms were given to the son of Jesse with the same ease with which niches in his eventful life were found for this or that song, even in post-biblical times. Argument is scarcely necessary to prove that David could not have written songs referring to the temple as a present reality or the Babylonian Exile as a past fact. Language alone may not be sufficient evidence; but when a book claiming to have been written by Solomon indulges in Persian and Greek words, as Canticles does, it is almost superfluous to point to other reasons for assigning it to an age removed from that of Solomon by at least six centuries. The reference to the "sons of Yawan" as the great world-power with which the "sons of Judah" will have to fight points clearly enough to the Greek period as the time when Deutero-Zechariah wrote, but the idea of a conversion of the heathen nations indicated by annual pilgrimages to Jerusalem, the Levitic conception of holiness demanding even the consecration of every cooking utensil in the city, and the view of prophethood after the old order as dishonorable and antiquated, are equally eloquent witnesses. If on grounds that are deemed sufficient Deutero-Zechariah is assigned to the Greek period, it is perfectly legitimate for the critic to use this document as a *bona fide* product of the age, e. g., in determining the date of Joel. Without such a procedure there would be no advance in any branch of science.

Like every science, historical criticism advances by careful collection of facts, by verification and

classification of these facts, and by the adoption of theory after theory for their explanation, until an hypothesis is found that accounts for the largest number of phenomena. Each theory has to fight for its life, its severest critics being often those who most sincerely believe in the accurate methods of science. Pentateuchal criticism well illustrates this. Astruc furnished in 1753 the first clue to the documentary analysis of the work, but in spite of Ilgen's valuable contributions, the early documentary theory had to yield to the fragmentary theory, and that to the complementary. Not until a century later did the documentary analysis in the hands of Hupfeld lead to the recognition of a perfectly satisfactory hypothesis, which since has taken up into itself the first-neglected truths that there are unrelated fragments and complementary additions. Only in this form could it commend itself to the leading scholars in all lands and of all creeds. That the Priests' Code is the groundwork of the Pentateuch was early recognized; but only a long series of hotly contested arguments from the history of the sanctuaries, the sacrifices, the feasts, the priesthood, and the priestly revenues, led, chiefly through Kuenen's and Wellhausen's efforts, to the now well-nigh universal recognition of the post-exilian date of this groundwork.

In another realm, the Tübingen school called the attention of the Christian world to the markedly divergent types of theology in the New Testament. Baur's theory of an irreconcilable conflict between Paul and the Twelve did not prove to go as far as he thought; he went too far into the second century with the fourth gospel. The Apocalypse must be approached from another point of view than his. But the leading New Testament scholars of to-day find as marked discrepancies between Galatians and Acts as Baur did, and believe as little that Paul wrote the Pastoral Epistles. Through Weizsäcker, a disciple of Baur, a more satisfactory solution of the problem of the fourth gospel was proposed, according to which it was written by some disciple of John, and embodies in a certain way the substance of his preaching; while even conservative exegetes hesitate to use it as a historic source, and freely admit that the sayings of Jesus have been subjectively retouched by the evangelist. The views of Havet and Vernes, who would make practically the whole Old Testament a product of the post-exilian period are at present quite generally rejected. Yet I make bold to surmise that the position of these scholars will be more fairly estimated when it shall be recognized that not only Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah, but also the Yahwist, the Elohist, and Deuteronomy have received large additions in and after the exile. Similarly, the convictions of such eminent Dutch scholars as Loman, Rovers, Meyboom, and Van Manen, as to the post-apostolic origin of practically the entire New Testament are to-day frowned upon outside of Holland. Nor is it likely that so extreme a view will ever be generally accepted. But a more careful study than has hitherto been given to the works of these men may yet lead to the recognition of a considerable number of late glosses, interpolations, annotations, additions exhibiting conscious or unconscious imitation, and editorial displacements, even in works that in the main belong to the first century.

This fluctuation of responsible opinion must be recognized. Science never reaches finality. But a careful distinction should be made between conclusions that have gained general approval among competent and impartial judges, and opinions, correct as in the end they may prove to be, that are still under debate. That the Pentateuch is a post-Mosaic compilation in which four different strata can be discerned, is now universally admitted, that the Priestly code is the latest and least reliable of the component parts is fast becoming so. But whether these sources were used likewise, not only in Joshua, but in Judges, Samuel, and Kings as well, as is maintained by some, is far less certain. That large portions of the books of Isaiah and Jeremiah are later additions is acknowledged on all hands, but whether Isaiah wrote the passages concerning an ideal king, who composed the Servant of Yahwe songs in Deutero-Isaiah, what historic situation Isa. lvi-lxvi reflect, and whether Jeremiah wrote any of the prophecies against the nations, or the famous description of the new dispensation, are questions gravely discussed at present. Job is post-Exilic, but does it belong to the Persian or the Greek period? An examination of the recently discovered original Hebrew text of a part of Ecclesiasticus tends to give new vitality to the impression that the whole wisdom-literature is younger than the law, and belongs essentially to the Greek epoch. It is generally recognized that the Psalter is the hymn-book of the second temple. But are there pre-Exilic songs in it, and are the Maccabean hymns numerous? That Daniel is a Maccabean pseud epigraph is beyond debate, and the historical untrustworthiness of Chronicles has been firmly established. But around Ezra-Nehemiah the battle is just raging, and what the outcome will be is difficult to foresee. It is safe, however, to predict that in spite of Meyer's splendid defense of the authenticity of the decrees, neither the return under Cyrus, nor the building of the temple by the returned exiles, nor the work of Ezra, as described by the Chronicler, will prove to be historical facts.

It is extremely probable that a collection of "sayings" in Aramaic, and an account of "acts" underlie the synoptics. The recent discovery by Grenfell and Hunt of a little collection of *logia* tends to confirm this theory on one side. But the credibility even of the synoptic representation is becoming more and more doubtful. Genuine *logia* may have been preserved to us here and there in the fourth gospel, and in extra-canonical writings, while many a spurious or greatly transformed saying may be found in the synoptics. Even the early dates assigned to the gospels by Harnack allow a generation between the death of Jesus and the first biography. The beginning of Islam, not to speak of a hundred other instances, shows how ample time this gives for the formation of legends, where the proper motive exists. It is widely recognized that the "we source" in Acts is of particular value, and that the speeches have been retouched by the editor. And it is universally recognized that Hebrews is not a work of Paul. The conviction is growing that Colossians, Ephesians, and the Pastoral Epistles belong to the same category. But the extreme importance of keeping in mind the distinction referred to is perhaps best seen in Revelation. It is certain that the signs preceding the downfall of pagan Rome, the

destruction of the empire, the advent of Christ, the millennium, the last conflict with evil, and the renovation of the world are here depicted by an author or authors to whom the Cæsar-cult was not only an abomination, but the persecution for refusal to participate in it, an aggravation of the sin and a common experience. The analysis that separates an earlier document and a later is indeed quite probable. But was this earlier work, written by a Jew, and not by a Christian? What are the unfailing criteria to be applied here? Cannot a Christian Jew, under severe provocation, have fallen into a fit of anger for the nonce and cried out for revenge, or have appropriated for his use the world-old myth of a conflict with the Dragon, or have spoken affectionately of the temple where even Christians so long were wont to assemble? The same difficulty meets us in James. Spitta and Massebieau may be right in regarding this epistle as the work of a Jewish writer, living in the first century before our era, and the words "Jesus Christ" as an interpolation by a Christian hand. But the very fact that this work was appropriated by Christians and ascribed to James shows that its spirit and teaching cannot have been foreign to the temper prevailing in some Christian circles.

It is evident that the more thorough a critic's knowledge of the history of Israel is the more accurate will be his judgment on these questions. Contemporaneous records are of the highest importance for the establishment of historic fact. Hence the demand that the critic should be familiar with archæological discoveries is perfectly just. The insinuation is often made against the master workmen in this field of criticism that they willfully shut their eyes to such discoveries. If it were true that our leading Bible students purposely and deliberately ignore facts disclosed by archæological research, they would indeed be unworthy of confidence and deserving of deepest contempt. But this bitter and malicious charge is as gratuitous as it is despicable. What are the great discoveries that have been ignored by men like Eduard Meyer and Eberhard Schrader, August Dillmann and Julius Wellhausen, Bernhard Stade and Abraham Kuenen, not to mention others? Were they a little incredulous when Professor Sayce electrified the apologists with the discovery of a father, and motherless Melchizedek, or when Major Conder, with a sleight-of-hand performance, transformed the unfortunate Egyptian governor, Abdihiba, into King Adonizedek? The texts amply justified their distrust. Do they refuse to believe, with Sayce, that because hieroglyphic or cuneiform writing was known in Egypt, Babylonia, Assyria, Mesopotamia, and Palestine under Egyptian rule, the Hebrews on the Sinaitic peninsula must also have been "a literary nation"; or, with Hommel, that the supposed age of the Minæan inscriptions proves the higher antiquity of the Priest's Code? The art of writing may, in the same age, be known on the Euphrates and the Nile, and unknown amid the splendors of Mycenæ and Tiryns. From the use of Babylonian language and script in Palestine no inference can be drawn as to the advance made among the nomads in the desert. Moses was not a Palestinian. If he knew the Egyptian hieroglyphics, he certainly would not have written a law for his countrymen in a language and a script unintelligible to them, and the Pentateuch is not a translation. The Minæan language may indeed be older than the Sabæan. But the date of our extant Minæan inscriptions has not yet been fixed, and nothing is known concerning the relations of Midian to the Minaean kingdom. Whether Moses could write one script or another is to us an entirely irrelevant question. The Pentateuch itself shows with sufficient clearness that he could not have written this work.

In reality archæologists and critics work together most harmoniously. It is a fortunate circumstance that the leading Egyptologists, Assyriologists, Arabists, Aramaists, and Hebraists in the world have also been our most eminent critics or made the most valuable contributions to Biblical criticism. The spade is not the foe of criticism; it has too often verified the conclusions of the critic. That the chronology of Kings is artificial and unreliable, we knew before the Assyrian tablets made it certain; that the local shrines had Yahwe altars and images we had surmised before the Mesha stone gave its testimony; the Armenian MS. and the Syriac palimpsest only confirmed the opinion of scholars concerning the end of Mark, and the fourteenth link in Matthew i: 16 had been supplied long before the oldest Bible text we have was discovered at Mt. Sinai. Incalculable gain has come to Biblical research from the discoveries made in the East. Sometimes, as might be expected, they have confirmed accounts given in the Bible, sometimes they have helped us to correct them. In either case we ought to rejoice.

A third branch of the scientific work is the literary criticism. It asks, what kind of literature is this piece of writing? Is it prose or poetry, history or fiction? With what other literary productions should it be compared? Is it an original work or a translation? The very first page of the Bible raises the query: Is this history? Astronomy, physics, meteorology, chemistry, geology, palæontology, botany, biology, embryology, psychology, anthropology, archæology, history, and philosophy unite in answering no. They deny that the universe was made in six days some six thousand years ago; that the light is a separate entity that could be created before the heavenly bodies; that there ever was any division between celestial waters kept in heavenly reservoirs and terrestrial waters; that the oxidation of the crust and the production of plants could have taken place before the sun's light shone upon the earth; that the three classes of plants enumerated preceded the first appearance of animal life and that the classification is correct; that all stars are younger than the earth; that the earth existed before the sun; that the sun and the moon were created at the same time; that fishes were the first animals; that birds appeared before reptiles; that all wild animals were made after birds and fishes; that any animals were created tame; that man appeared in the same day as the reptiles; that any of these species were introduced suddenly in a swarm; that man has been on the earth only six thousand years. If the apologist, disregarding the natural meaning, insists that these days with evenings and mornings, are to be understood as epochs, the scientist replies that the fourth day's work has neither beginning nor end, but embraces infinite time, that there is no room before it for three other epochs, that the work of two of these being no work

at all need not occupy two million years any more than forty-eight hours or one second, and that the discrepancy in the order of animals introduced into the world becomes only the wider.

Gen. i is not history, but a cosmogonic myth. This positive fact the literary critic learns by comparing it with the cosmogonies of other nations, like the Shumerians, the Babylonians, the Egyptians, the Phœnicians, the Greeks, and the Germans.

One reason why the Psalms and the Epistles have been so much better understood in the Christian church than the prophetic and apocalyptic books is that men still write lyric poety and serious letters, while they no longer express their convictions and give their counsels in the form of oracles or symbolic pictures.

Familiarity with dramatic poetry helped Luther to discover the real nature of Job, though Job is not a drama. In most cases the door will not open unless the key fits. Witness the sorry work the modern dramatic editors have made of Canticles from ignorance of oriental love-songs. The Moabite stone and the prophetic oracles from Arbailu have thrown a flood of light on the prophets of Israel. It is not to be wondered at that the apocalypses of Daniel and John should have been sealed books. To what a weird and wondrous world they invited the reader. Crystal seas and lakes of fire, shooting stars and falling mountains, monstrous beasts and fighting dragons, seals and stigmata and mysterious numbers, battle-fields on earth and in heaven, trees of life and angels standing in the sun and cities floating in the air! With all this imagery the critic labored in vain until the discovery of a number of works belonging to the same branch of literature furnished him with the clues to its interpretation. In the Book of Henoch, the assumption of Moses, the ascension of Isaiah, the Sibylline oracles, the apocalypses of Ezra, Baruch, and Peter he has found the same peculiar literary style, the same methods of presenting past history, the same means of lifting the veil from the immediate future, the same art of composition. He has been able to trace the growth of this branch of literature from its origin in the real visions of men like Amos, Isaiah, and Jeremiah to its appearance as a purely literary product in Ezekiel, through Zechariah, Joel, Deutero-Zechariah and Isaiah xxiv–xxvii to Daniel and Henoch and from them to John, Ezra, Baruch, and Peter. As it becomes apparent that books like Henoch and the Assumption of Moses were regarded and quoted by New Testament writers as good authorities, and that Christian readers in the first century interpolated such works as the Ascension of Isaiah and the Sibylline Oracles for the instruction and edification of the saints without the idea of a literary forgery ever occurring to them, light is thrown also upon the pseudepigraphal character of earlier books like those ascribed to Moses, David, and Solomon.

Sometimes literary criticism discloses the fact that we do not possess an utterance in its original form, but only in the form it assumed after a subsequent thorough revision. Such is the case of the earlier oracles of Jeremiah. In 626 the Scythian invasion wrung from him burning words of denunciation and exhortation. But when they were for the first time written down by Baruch at Jeremiah's dictation in 604, another power, the Chaldæan, filled the horizon. The original picture was retouched and new features added to suit the present exigency and make the word a present message. This document itself was destroyed by Jehoiakim and had to be rewritten from memory a second time in 603, twenty-three years after the original composition, when many more words were added.

The Synoptic problem is sufficiently knotty, and taxes heavily the strength of the literary critic. Yet there is one new task that must be seriously undertaken. It is well known that Jesus did not speak Greek, but Aramaic. In the light of this fact, something more is evidently needed than to seek by comparison of testimony for *logia*—in Greek. Every *logion* must be translated back into Aramaic and judged as to its intrinsic probability, not in a translation but in approximately the form it would have had in the vernacular if actually spoken by Jesus. Such a re-translation into the original is not impossible. It has often been accomplished with decided success.

As the critic turns to the work of exegesis, he first of all asks, What do the words mean? No living scholar knows the meaning of every word in the Old Testament, to say nothing of its derivation and history. There are sentences that cannot, with our present knowledge, be translated, and where the corrupt text cannot be restored. The honest course for the translator to pursue is evidently to indicate by stars and dashes all such passages. But I know of no translation in English that does not deceive the public by the first best guess into believing that it is all smooth sailing and well understood.

Words have their history. They not only change form, but also significance. *Minchah*, once the general word for sacrifice, through temple-usage, gradually obtained the special meaning of meal-offering; *kipper* first meant to make restitution, then to forgive, then, in post-exilic parlance, restore to theocratic purity; *sedakah*, in earlier times, justice, correct behavior, later almsgiving. To render each word uniformly with the same word in English is the height of absurdity. Not once in ten times is *berith* correctly rendered "covenant."

In the Bible, as in other Oriental lore, the interpreter finds an abundance of what seems to him, and often proves to be, figures of speech. Even our Occidental discourse is rich in figurative language. The tendency is universal, and based upon a necessity of human nature. The greater use of the imaginative in Oriental speech naturally leads us more frequently to ask: Is this an expression of actual belief, or is it an expression by a figure of another thing than what is presented? When we read of a heavenly Jerusalem coming down to earth, we must not hastily conclude that this must be a figure of speech meaning simply the establishment among men of a nobler order of society. This may be involved in it. But the author may also have believed that there actually was a city of Jerusalem in heaven of which the earthly was but a poor copy, and seen no impossibility in its coming down one day to take the place of the old Jerusalem. Gunkel has rightly warned against the attempt to find in apocalyptic imagery either symbols of historic personalities or mere abstractions, while it may represent real mythical magnitudes. Jesus is reported to have said, "I saw Satan coming down like a lightning." This

may have been in part a figure of speech, indicating the suddenness of his downfall. But was Satan himself a mere figure of speech? It is more probable that Jesus believed in a chief of the demons. It was the successful exorcisms of the disciples that suggested the fall of Satan. When we learn that Moses and the law and the tabernacle and the temple and the holy city had existed in heaven before the foundation of the world, we can easily see that assigning such a pre-existence to a thing or person was a method of expressing its great worth. But shall we say that the author of the Hebrews did not actually believe that there was a temple in heaven in which Christ was serving, or that Paul did not believe that Christ had actually existed in heaven before his birth? Evidently the very faculty whose extraordinary development led to a larger measure than we use of figurative language also produced a more generous quantity of definite and strongly held, though in our eyes peculiar, conceptions of the unseen world.

A Biblical writer has not been interpreted until his views of the world, his ethics, and his theology have been set forth so far as they are reflected in his writings. He must be allowed to speak for himself. Why should the straight jacket of another man's thought be forced upon him? To say nothing of the absurdity of making him proclaim in his own poor struggling way the articles of a sixteenth century creed, there is no equity in torturing him on the rack until he voices the same thoughts as his predecessor or successor. Duhm has done a great service in vindicating for the prophets their right to their own views. Every man whose writings, whether canonized or not, allow us to look into his inner life and have influenced the religious development of Israel should be included in this study. The survey of whole periods and of leading tendencies is also desirable.

Thus the critical work brings the man before us. We see him in his own niche in history, his earthly habitat, his peculiar circumstances. We hear him utter his word and take note of his language, style, and cast of thought, his views of nature, man, and God.

But with all this the man and his message have not yet been wholly interpreted. For does he altogether belong to the past, and did he deliver a message only to men long dead? *Bene cognoscit qui bene distinguit.* Does not the truly scientific temper desire to make a still further distinction, to disengage the imperishable essence of thought and sentiment from its temporary outer wrappings, to seize the very spirit of his individuality? To this goal the poet, the prophet, and the saint hasten to gather inspiration and to quicken moral impulse. There they get insight. He understood the ancient prophets, the noble friar of Firenze, who listened to their words until in rapture, himself a holy prophet, he spake the word of God to the salvation of his commonwealth. He understood the Song of Songs, the preacher to the poor of London, who listening to its jubilant strains of all absorbing passion caught the contagious inspiration and, with grace poured out upon his lips, drew a thousand hearts in deep affection to Jesus, lover of their souls. I do not think that Savonarola was right when he made Ezekiel responsible for the constitution he gave Florence; nor that Spurgeon was right when he credited the author of Canticles with thoughts of Christ and the Christian church. Nevertheless theirs was a deeper intuition. And this intimate acquaintance is likewise the goal of science, though with her accurate methods and her heavy apparatus she must travel slowly. A living, fructifying knowledge of the eternal substance of each Bible writer's message appears to me to be the highest achievement of the critical study of the Bible.

The effect of this Biblical criticism upon theological belief has been very marked. Its tendency has been largely to unsettle, undermine, destroy, or at least modify, existing views on religious subjects. This is recognized by consistent conservatives and consistent liberals alike. It should be admitted as freely as it is readily observed. The number of those who imagine that critical study can be encouraged and practiced without disturbing the old systems of dogmatic theology is also fast diminishing. When a man declares that he believes in regard to inspiration, miracles, and predictive prophecy just what he believed before accepting the main results of Biblical criticism, it is difficult to escape the impression of a certain element of disingenuousness, or of self-deception. It may be, however, that he has not reflected upon the relation of his new critical opinions to his old theological beliefs. With the awakening of reflection on this point, modifications of his doctrinal positions will necessarily ensue. The man who is accustomed to allow the facts to shape his views cannot discover that the Biblical writers were left unguarded against errors in history and science, morals and religion, that they uttered many predictions that never were fulfilled, and from the nature of the case never can be, and that they accounted for many perfectly natural conditions and occurrences by supernatural agency, as for instance disease as the work of demons, without feeling the need of a new definition at least of terms like inspiration, prophecy, and miracle.

But this will inevitably lead to a refashioning of the whole body of divinity. In Holland this has been done perhaps most thoroughly. In Germany the Ritschlian school owes its strength largely to the impetus given by the Tübingen school in New Testament criticism and the Grafian school in Old Testament criticism. However different the historical standpoint, theologically the influence of Baur is equally marked in Harnack and in Hilgenfeld and Weizsäcker. Rénan's historical and literary criticism paved the way in France for the theology of the Révilles and Sabatier. Even such modifications of theological belief as meet us in Gore and Fairbairn would have been impossible but for Colenso, Robertson Smith, Driver, and Cheyne. In our own ecclesiastical life we see the influence of Biblical criticism less in the formation of new schools of thought than in the tendency running through all our denominations to seek emancipation from the tyranny of external authority. Among the religious bodies that base their fellowship upon a creed, the terms of this creed are no longer taken in their historic sense, become more flexible, are filled with a new content. Such creedless denominations as the Congregationalists, the Unitarians, and the Baptists cling for a while to the whole Bible, the New Testament or "the most fundamental teachings of Scripture" as a standard, but use in the same

free manner Biblical phraseology. The old words remain, while a new sense is gradually attached to them. Men speak of divine transcendence meaning thereby that God is infinitely greater than any finite being, not that he lives above the world. They refer to creation without thinking of the universe as having ever emerged out of nothing, using the term to indicate the eternal process of becoming. They call that selective process by which the eternal and unchangeable will realizes the highest good of all, predestination. They praise as divine freedom the action of an unconditioned will producing the unforced harmony of a never broken order. Marvelous coincidences, strange occurrences, extraordinary displays of psychic power they designate as miracles without the slightest idea of a violation or suspension of the laws of the universe, least of all by him whose perfect will these laws express. By incarnation they mean the highest manifestation of divinity in man, the filial and fraternal spirit that was in Jesus and should be in all the sons of God. They speak of a trinity, but no longer think of three equal persons enthroned above the world, having in mind rather the fulness of the one all-containing divine life, which is the infinite and the absolute, whose is the glory of the ideally human and whose power goes forth in nature's ceaseless, measureless activity. Atonement, in their thought and speech, is the union of the human and the divine through love's perpetual self-sacrifice. They understand by inspiration the intense apprehension of the divine presence possible to men in every age and land. Satan they use as a symbol of the evil that must come and must be overcome. Against hell they warn, not as a place to which the love of God can never reach, but as a state from which men must be saved by entering the life of love. And they speak of a resurrection without associating with this term the notion of a resuscitation or restoration of the body, thinking solely of the spiritual survival in which their sense of the divine love leads them to trust.

Is this use of language justifiable? If the purpose is to deceive, to give an impression of a belief not actually cherished, it is of course reprehensible. But words grow, they change their significance under the influence of expanding or contracting thought. Protestants hesitate to speak of "the veneration of the saints"; they have no hesitancy in confessing their belief in "the communion of the saints." Yet this phrase originally referred to the martyr-cult, and it was largely through the new theology of the reformers that the saints were transferred from heaven to earth. Scholars who can find no reference in the Old Testament either to Jesus or the Messiah whom the Jews of the first century before our era expected, still use the term "Messianic" concerning certain passages, not in order to convey a false impression, but because it is now so widely used to designate the national hope of the prophets that its employment in this sense can no longer deceive. Even the designation of Jesus as "the Christ" has from the time of the apostles to this day expressed so many various estimates of his character and work that one who is convinced that Jesus repudiated the current Messianic ideal, never looked upon himself as the Messiah, or accepted for himself Messianic titles, never referred to himself as "the Son of Man," or regarded himself as the Son of God in any Messianic or Greek metaphysical sense, may yet, without the slightest trace of disingenuousness, hail him as "the Lord's anointed." No age creates for itself an entirely new vocabulary. Some words are dropped, others are retained and transformed for new uses. At first thought seeks to perfect itself within the existing forms. The old wine improves in the old wine-skins. But there is a limit to this. The best skins will finally burst; and there is new wine that cannot be put in the old wine-skins. Even if the historic creeds, by the expansion of their terms, could be rendered satisfactory so far as they go, they would be inadequate covering too narrow a field of religious thought. The Scriptures furnish a better standard, in that they contain some of the world's noblest religious classics, and exhibit in a most instructive manner the unfolding of the religious life of a gifted nation. But Biblical criticism has made it forever impossible to use them as a rule of faith and practice, for the reason that they do not present one consistent system of ethics and theology, but a rich variety of conflicting or mutually exclusive, moral, and religious conceptions. You can prove from the Book of Isaiah what Isaiah thought, provided you strike the right part of the book, but not what the Bible teaches.

Nor is it possible to regard as final the latest utterance upon a subject within the canon on the assumption of a gradual unfolding of the truth. Evolution is nowhere on a straight line. The latest utterance in Scripture on the subject of sowing a field with two kinds of grain occurs in the Holiness Code in a context that also contains the matchless exhortation to neighborly love. To determine by the date of a document which ecclesiastical polity should be followed and whether Christ is to return upon the clouds of heaven or in the hearts of men, would indeed be to effect the apotheosis of the higher criticism. Besides there is no warrant either in the New Testament, if that is regarded as binding, or in the nature of man, for supposing that the growth of religious thought must cease with the last book accorded a place in the canon by a majority vote.

When these documents of the past can no longer be regarded as binding authorities, the desire, never wholly suppressed, for expressing the religious convictions of the mind in the terms of the rest of its knowledge becomes regnant. Theology enriches its language by philosophical and scientific terms. In compensation philosophy appropriates the noblest terms of theology. And the new unity in man's intellectual life is established. Unsatisfactory as it is, Drummond's "Natural Law in the Spiritual World" is an indication of this tendency.

Being thus to a considerable extent subversive of beliefs still widely cherished and inculcated, it is inevitable that Biblical criticism should lead some to throw away all religious faith and many moral restraints as well, or at least furnish an excuse for so doing. The recasting of theological belief in the first and in the sixteenth century entailed such consequences. A great responsibility rests upon both the men engaged in critical work and the men opposed to it. With gentleness of manner, emphasis upon the essentials, a tolerant and kindly disposition, and a humble and teachable spirit, most of these shipwrecks can be prevented.

But the effect is also constructive. Criticism gives most valuable aid in the building up of a sturdier and truer faith. It brings the student in close con-

tact with holy men of old. Amos, Isaiah, Jeremiah, Jesus, Paul, John become bosom companions. The interpreter not only lives himself into their circumstances and thoughts but into their deepest experiences and loftiest aspirations. This seldom fails to render him conscious of something vaster and more potent back of each great personality, of the divine spirit clothing himself with this human instrumentality to work out his own larger designs in the life of the human race. With this consciousness there comes to his humble and trusting heart a deep longing to have his own thoughts and purposes thus taken up and fashioned into higher usefulness by the divine. But the very essence of all religious life is the sense of loving dependence upon the eternal spirit. Heaven's answer to such aspiration is inspiration. The reverent student finds himself borne along, as a ship before the wind, by a power not himself to larger visions of truth, to a higher plane of living, and to a warmer, more self-sacrificing love. The divine breath quickens him. A fold of the veil is lifted. The light of God shines on a new world. Inspiration, revelation, illumination are no longer unintelligible words. A living experience has interpreted their meaning.

There is also a constant gathering of precious material for the building of a life-creed. The earnest student feels that certain great convictions of prophet and apostle must be stones, some of them chief foundation-stones, in the temple of religious truth; that behind the faiths which change with the growing apprehension of truth lies the faith that abides through all ages, behind the practices that vary with the development of social relations lies the disposition that remains the same in all God's truest children. In the synthesis of a clearer and more comprehensive view the cruder forms of belief find their correction and proper place. Canticles is but a song of love. There is no plot and no denouement, no tokens of betrothal are exchanged, no wedding-bells are rung. The love that wings each word may be the maiden's shy and timorous affection, the passion of the wedding-feast, the strong devotion of a husband and a wife,—all this, and more. For, rising far above all customs, institutions, and conventions, the poet sings the simple love of man and woman; and when he reaches his highest note, he has a message for all time, and for the life that knows no time. The rose of Sharon may droop and die, and the strength and beauty of mortal flesh may vanish, but "love is stronger than death, passion is mightier than Sheol." Such is the love of the nation and its Saviour-God; such is the love that binds the church to her redeemer. The light that shines in lovers' eyes, whether they look upon an earthly object, for which self is sacrificed, or they gaze beyond, in wistful search for an eternal friend, is a ray from God's own world. All love is one, and "I am thine and thou art mine" shall echo through the universe and through the heart of the Eternal when Sharon's plain and Hermon's hill and earth itself shall be no more. The Old Testament may not contain a single reference to Jesus, or even to the Messiah, yet when rightly read it cannot fail to shadow forth in a thousand places the true Christ-life. As once, under the blue Syrian sky, devoted and devout disciples, having laid him to rest whom they so dearly loved, in listening to the prophetic voices of the Bible, felt their hearts burn within them, and knew the gentle presence of their Master, so we shall learn from age to age more clearly to see in every noble aspiration, in every holy sentiment, in every uplifting thought of prophet, poet, legislator, sage, in every pulse-beat of the religious life of Israel, yea, and of all other nations, an image rising from mysterious depths of the ineffable glory, the word becoming flesh, the Father revealed by the son; and by this vision we shall live.

This inevitable tendency of Biblical criticism to change existing theological beliefs, presents a problem of most practical importance to the religious world. Jewish and Christian societies alike are forced to face the situation. It is universally recognized that the minister should be a student of the Scriptures. Even the head of the Roman Catholic church has, recently, in an encyclical enjoined upon him this duty. Schools have been established to give him the opportunity, before entering upon his solemn charge, of becoming acquainted with the character and contents of the Bible; while in the active ministry he is called upon several times every week to expound at length the meaning of some section of the Bible. At a time when the Biblical writings are subjected to a searching criticism, often carried on in journals that come within the reach of his average parishioner, his judgment is naturally sought by the intelligent layman, who reflects upon the special training he has had, and assumes that his public expositions are based on diligent study. His privileges, opportunities, obligations, and character as a religious teacher justify the presumption that he is a student, and demand of him the ripest fruits of Bible study. He cannot escape questions concerning the text, the translation, the meaning, the literary character, the date, authorship, and historical accuracy of the passages he undertakes to interpret. He cannot even read a selection of the English version without arousing such questions. If he chooses the revised version, he must be aware of its character. He knows that these venerable and trusted men, the revisers, did not present their novel theories and subjective judgments quietly, tentatively, in a circle of colleagues, but announced them in trumpet tones to the most promiscuous of audiences, the Bible reading public; that these specialists did not keep their new results to themselves until such time as all scholars should be agreed in regard to them, but put them before the unlearned and the little ones to disturb their faith, sowing broadcast with every text they rejected, every change they made, every marginal note they inserted, the seeds of doubt in verbal inspiration, miraculous preservation, and infallibility. Is he to read such a version? Or is he to prefer the authorized version, though he knows that it is far less correct and equally based on subjective judgment, only a judgment borne up by a less accurate acquaintance with the facts? He must needs study. But if his study, as we have seen is almost inevitably the case, leads him to see that the Bible is a very difficult book, or collection of books, from what he had thought it was, and the reality, the truth concerning God, his nature, manifestation, will, and guidance of mankind, different from the conception embodied in the system he had held, is it not then his duty to make known to his people the larger truth revealed to him? If a man has that which is more than bread to him, a vision

of the heavenly Father, richer, purer, sweeter, more uplifting and more strengthening than his former thought of God, while he sees his brothers held in ignorance and superstition, should he not share his possessions with them? And if this be true of the ministerial student and the preacher, must it not be equally true of the theological teacher?

The problem then is: Can the study of the Bible, according to modern scientific methods, be allowed, while the modification of theological belief to which it necessarily leads is forbidden? That this inconsistency will force out of pulpits and chairs scholarly men is not so great an evil, seeing that they cannot with equal celerity be driven out of the world. Far more serious damage to religion is caused by the half-heartedness, the diplomacy, the vagueness, the jugglery with terms, the disingenuousness it tends to foster. Subscription to a written creed, or required assent to an unwritten creed, is compatible only with one kind of study, that which starts with the conclusions and spends its stores of erudition and its intellectual acumen in bending the facts to their support. Unfortunately, facts are stubborn things that may be beaten and left for dead, but will invariably rise again and demand recognition, as many institutions of sacred learning may yet discover.

The church seems to have made her peace with the textual criticism, and has even canonized some of its coryphees. Many signs indicate that she is about to enter a state of truce with the higher criticism. Let her be conscious of what this means, and it will be a most valuable service to the cause of religion. Freedom to investigate, to be anything but a mockery, must imply freedom to accept the conclusions to which investigation leads, whatever the effect upon traditional beliefs.

Freedom of investigation is not enjoyed where its exercise entails loss of academic position, ministerial rights, or denominational standing. It is deplorable when an untaught majority is allowed to dictate what should be believed and taught in reference to matters that can be determined only by scholarly research. But it is far more serious when corporate interests are permitted to interfere with the legitimate functions of pulpit and chair. What confidence can truth-seeking men repose in the utterances of a preacher or a teacher concerning whom they have reason to suspect that he receives his daily bread and enjoys security of position only on condition of suppressing unwelcome truth and of voicing the opinions of his employers?

They will pass him by to seek for themselves other leaders more earnest and courageous, even if less competent and wise. Social and religious progress cannot be prevented, but it will come by revolution rather than by peaceful evolution. Instead of the quiet gain of truth over ignorance and error, leaving the heart serene ,the brow unwrinkled, there will be the din and fray of battle, the bleeding wounds, the ugly scars. Neither religion nor science can thrive except in the atmosphere of freedom. The strong cannot be deprived of it; they will claim it for themselves, and exercise it in the face of fiercest opposition amid the wrecks of earthly fortune. But the rank and file of workers in these fields are neither consumed with a passion for truth, nor determined to gain it at every prize. Yet they rejoice in truth, and would gladly engage in its pursuit. Their coöperation is needed in the great work. They should be encouraged. Senseless restrictions, such as pledges, productive of self-deception or hypocrisy, should be abolished. Heresies should be met with argument, not with the sword. Sectarian and mercenary considerations should be frowned upon. The ways should be kept open in which men may advance in the knowledge of truth. Without freedom there can be no truth; without truth there can be no freedom. Not license which is of bondage, but liberty which is of truth, is end as it is means. For this the whole creation groans, being in travail—the revelation of the glorious liberty of the sons of God.

Discussion.

REV. MR. HORTON, PASTOR OF THE M. E. CHURCH OF TOLEDO, O., CLOSED THE EVENING'S EXERCISES.—HE SAID:

It is not without significance that I, pastor of a Methodist Episcopal church, should appear in a Jewish tabernacle. It does seem that our musicians in the gallery might sing with more fitness than ever that old Hebrew song, "How amiable are Thy tabernacles, O Lord of Hosts." It is significant that I, a minister of a Methodist Episcopal church, should be permitted to stand among the representatives of a Liberal Congress of Religion, and that I should now declare to you that I believe in my creed, I believe in the Lord Jesus Christ, the representative of God among men, and I accept Him as my Lord and Savior (and that you listen to that with entire respect is not without significance), and that I should presently go home to Ohio and surprise them all; that I, on a trip of a far different errand, had fallen in with you good people, and that I found you trying to cast out devils, and that I actually sympathized with the movement; and that they were actually pleased. I think all these things are not without significance. And this is significant, it seems to me, unless the church (I do not mean the Methodist church, this denomination or that)—but unless the church forgets her differences and remembers her agreements and understands her real, God-given business in this world, and unites to bring a higher and nobler civilization that shall be fit to be called the kigdom of Christ—unless the church does that, there shall in all probability another organization spring up, a "union of all who love, in the service of all who suffer." It is of great significance, I take it, that we of so widely divergent faiths, should sit here in such amicableness and consider great questions, and that we reverently do it is a thing of congratulation. We are here in all our divergent belief, but in this we all assent, that in order to be members of this liberal fraternity it shall not be that we believe this or that, but that we altogether be devoted to the right as we see it, and that we meet together when we can for this. The future of this organization I do not know, but if we can stand as a quiet reminder to the church of her duty, tell all mankind it is possible for men to love each other while believing different, we shall accomplish a mighty purpose. [Mr. Horton closed by telling with impressive effectiveness of the "Dreams in a Desert," by Olive Schrenier.]:

"'What do you hear?'

"'I hear the sound of feet, a thousand times ten

thousand feet, and they beat this way.' And the old man said, 'They are the feet of them that shall come after you. Make a straight path to the water's edge.' And she went down to the bank and down into the waters deep, and beyond to the promised land."

I thought as I thought of that dream this evening, if we had ears to hear such things, we too might hear the sound of the thousand feet that should come after us; and we would lay down passion and war, putting on the white garment of truth; and a standard should be raised of righteousness and truth, and the kingdom should come some time when the poor should go no longer hungry nor the rich die of too much.

The Sunday School.

Stories With Memory-Gems for General Exercises.

Those Sunday-school superintendents who are thinking of trying the combination of stories and seed-thoughts as described in our recent issues by Miss Juniata Stafford and Mr. Scheible, may get a more ready start by noting the following outlines of stories used during the past year by Miss Stafford. Then if they in turn have others to suggest, THE NEW UNITY will gladly publish them also, in order that the labor of searching for such material may be reduced as far as possible. The outlines here given are not arranged in any particular order nor are they presented as models of their kind, but all of them have been found usable and some with very apparent success:

1. How Justice Came: "As a man thinketh in his heart, so is he" (Bible). This story is to be found in "Stories from Plato and Other Classic Writers," by Mary E. Burt. (Published by Ginn & Co., 40c).

2. The Pocket of Good and Bad Deeds: "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man." (Shakespeare.)

Source, same as above. There can be quite a number of judicious and interesting "why's" interspersed during the telling of this story and not alone after finishing it. The question, "Who was really deceived?" will bring replies of more or less discrimination. It is especially pleasing to get a "Yes," when questioning whether the owners of the pockets were themselves deceived.

3. The voice within:

> The voice within, the voice within,
> Oh, may we have a care;
> It speaks to warn from every sin
> And nature placed it there.

Tell the story of Theodore Parker and the turtle, following it by some incident in your own life where the voice of conscience spoke clearly. The entire song may be found in "The Carol," page 97.

4. St. Solifer: "Make channels for the streams of love." This story is found in J. Vila Blake's "St. Solifer and Other Worthies," (published by Chas. H. Kerr & Co., 50c). It should be *told*, not read, though it is well to retain something of the quaintness of phraseology of the writer. Tell only the story of St. Solifer, not the prefacing meditations.

5. Jean and the Donkey: "It is easy to fix blame on another, but so difficult to fix it justly that we should seldom fix it at all." Source, same as the preceding. Simply tell the story and let the children have their good laugh. Make no comments but leave the work to be done by the seed-thought.

6. The Tripling of the Muses: "This is the sure thing, the everlasting truth, that he who does his work steadfastly, blesses all people (J. V. Blake.). Source same as the two last given. Freshen up your knowledge of the muses by consulting some cyclopedia or full dictionary, then tell the story (do not read it).

7. Abigail Becker:

> "Honor and shame from no condition rise:
> Act well thy part—there all the honor lies."

A snatch of her story may be found in "One Hundred Choice Selections No. 26," (P. Garrett & Co., 130 E. Adams Street, Chicago). It is entirely true and yet does not give one an adequate idea of the heroic undertaking, especially the crawling along on her hands and knees under water, over the sandbar where the surf prevented any other way of passing. The United States government conferred upon Abigail Becker a gold medal for bravery; on one side is an inscription giving her name and the date of her brave act, while the reverse shows a full-length engraving of her in the act of waving her arms as a signal to the men to drop and come. Steps were also taken to care for her family and relieve their poverty.

8. Friar Jerome's Beautiful Book: "Do thy nearest duty." This story is found in poetic form among the poems of T. B. Aldrich. It is much more effective when told than when read. Another seed-thought which might be used with this is as follows:

> "Straight is the line of duty,
> Curved is the line of beauty:
> Follow the first and you shall see
> The second will surely follow thee."

9. Story of the life of Epictetus: "Where look for improvement? Seek it there where your work lies" (Epictetus). See "Selections from Epictetus" in the Wisdom Series (Roberts Brothers) also "Seekers after God" by Rev. F. W. Farrar (Macmillan & Co.). These words are full of suggestion: "I was Epictetus, a slave, maimed in body and a beggar for poverty, *but dear to the immortals.*" What is really "worth while in a person's life?

10. Thanksgiving Day: "Be ye thankful." Tell of the origin of the day, making your talk not only picturesque and authentic, but also bringing out its deep significance to those far-away "Forefathers." Then question the children to find its *true* significance to-day.

ALBERT S.

Jack Frost.

Rustily creak the crickets; Jack Frost came down last night;
He slid to earth on a starbeam, keen and sparkling and bright;
He sought in the grass for the crickets with delicate icy spear,
So sharp and fine and fatal, and he stabbed them far and near.
Only a few stout fellows, thawed by the morning sun,
Chirrup a mournful echo of by-gone frolic and fun.

—*Celia Thaxter.*

The Study Table.

The Golden Treasury.*

The recent death of Mr. Palgrave, almost simultaneously with the appearance of this book, makes it appear a gift as from his dying hand. The more is the pity, therefore, that it cannot be regarded as a successful accomplishment of the thing undertaken. Mr. Palgrave's original "Golden Treasury" is agreed to be the best anthology of English poetry that has yet been made. There the scope was of three centuries' breadth, and here it is of fifty years. Of course, the principle of selection had to be different in the two cases. No half-century in his former book yielded Mr. Palgrave so many pieces as he has collected here. He tells us that the difficulty of selection here has been much greater than it was there. There Time had done the winnowing, and here he had been obliged to do it himself. We cannot think that he has done it well. Our complaint begins with his title page. He might, we think, have said "by English poets," instead of "in the English language." Saying the latter and excluding every American poet makes his opinion of our American poetry too obviously contemptuous. For ourselves, we would cheerfully undertake to collect half as many American poems better worth preservation than half of those collected here, some of them not much inferior to the best of these. Our next complaint is with the narrowness of Mr. Palgrave's range. He has only twenty-eight names in all. Moreover, the emphasis on some of these is unduly strong. From Arthur O'Shaughnessy he takes seventeen poems, to twenty-three from Tennyson, his greatest number from any one poet. One cannot but admire the sublime contempt here shown for popular opinion, the fact being that O'Shaughnessy has always been the poet of an inner circle, making no appeal whatever to the average mind. But Mr. Palgrave's splendid challenge may have its effect. Certainly the seventeen poems are all very beautiful though predominantly sad, a fault which infects the whole collection. Christian Rosetti is next in the numerical order. We have fifteen of her poems, to twelve of her brother Dante's, fourteen of Browning's, and thirteen of Arnold's. (We have none of Swinburne's, because permission to use his poems was not granted.)

These figures are eloquent in their betrayal of the personal equation. Were the editor less distinguished they would at once be credited to imperfect preparation. We cannot but believe that, without increasing the number of poems, a dozen names might have been added to the list to the advantage of the collection as a whole. Certainly poems have been omitted far more lyrical than some of these. Twelve of Charles Tennyson-Turner's sonnets are given, but it is suggestive of the purely personal quality of the selection that only one of these was one of Alfred Tennyson's favorites, and two of those omitted he thought two of the best sonnets in the language. The volume will be best enjoyed by taking it for what it clearly is—a delightful collection of recent poems—and forgetting, as far as possible what it attempts to be, but is not. Read in this way, it will be convincing of the wonderful richness of the lyric poetry of England during the last half century, and the hardihood with which the editor has followed the lead of his individual taste gives his collection a peculiar value, if not the highest possible. The notes are valuable and give the editor's reasons for such choices as he has made. We protest against the use of Roman numerals with the poems in the body of the book and are grateful for the disuse of them in the index of authors. We should have said that the omission of D. G. Rossetti's "Sea-Limits" is one of the most perverse of the omissions.

J. W. C.

*THE GOLDEN TREASURY.—Selected from the best songs and lyrical poems in the English language, and arranged with notes by Francis T. Palgrave, late Professor of Poetry in the University of Oxford. Second series. New York, Macmillan Company, 1897. Cloth. 16mo. $1.

Isaiah.*

Those who have read Professor Mitchell's Essay on the Book of Amos will welcome this larger undertaking. It presents a sketch of the life, times, and prophecies of Isaiah, followed by a translation of the first twelve chapters with comments thereon. The prophet is characterized by equanimity, sagacity, and particularly by hopefulness. Bt there is a possibility that the hopefulness of the prophet may be a little overestimated on the ground of a few specially hopeful passages, which may be of later date, though ascribed to him by Professor Mitchell.

The translation is not of the conventional sort, and it is delightful reading. Chapters ii: 2-4, xi: 10-16 are assigned to a post-exilian date, and parts of chapters i, ii, iii, iv, v, vii, ix, x are attributed to editorial work. In a concise tabular form the whole thirty-nine chapters of Isaiah are divided into their component parts, and the date of each passage is indicated. For the first twelve chapters, however, the parts not assigned by Professor Mitchell to Isaiah are made clear to the eye by appearing in special type. The comments are not presented in foot-notes, but are given in a running interpretation embodying the words of the text, and carry the reader on with the fascination of a romance. There are foot-notes to v., but they are for the discussion of the various meanings of separate Hebrew words, for the presentation of interesting theories of interpretation, etc.

Criticism of this sort is charming reading. There is nothing labored, nothing cumbersome about it, and the reader really forgets that he is being led through the intricate problems of the so-called higher criticism.

In addition to an extended bibliography there are references throughout the comments to the widest range of interpreters, including Barnes and Matthew Henry, Stade and Duhm.

This is, then, an up-to-date book, and to be commended to all who wish to study the first twelve chapters of Isaiah under the guidance of one who is at home in Biblical criticism and interpretation.

G. R. F.

*ISAIAH: A STUDY OF CHAPTERS I.-XII. By H. G. Mitchell, Professor in Boston University; 8vo., 263 pp., cloth, $2.00.

My Path in Life.

Is there such path already made to fit
  The measure of my foot? It shall atone
For much, if I at length may light on it
  And know it for my own.
But is there none? Why, then 't is more than well;
  And, glad at heart, myself will hew one out,
Let me be only sure; for, sooth to tell,
  The sorest dole is doubt. —*Jean Ingelow.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN. Spiritual religion is the conscious union of man and God.
MON. The fact is that every good yields its goodness only when shared with others.
TUES. Man is called by an inner voice to strive, and strive, and strive, and not to yield.
WED. Change is a sign of life. What lives, grows, develops.
THURS. It is spirit alone that makes alive.
FRI. Fuller, larger life is the ideal held before us.
SAT. So long as life lasts, so long must we strive to grasp the ultimate truth of things.

J. G. Schurman.

A Toil Song.

If toil, then, we must, we will toil and sing.
Oh, somewhere down in the meadow
A daisy is ready for blossoming,
And a buttercup casts shadow!
There 's a fern just starting now in the wood.
Our world is so lovely, our God so good;
And to toil with gladness as he wills:
It is toil without Him that chafes and kills!
If we may not gather the sweet wild things
Or follow the flight of each bird that sings,
The whole world is better that birds do sing,
And fairer because of each wee wild thing;
And our toil is lighter because we know
We live in a world that God brightens so.
To some He gives leisure to seek their share:
To us He gives sweetness that floats in air.
And, if toil we must, we will toil and sing.
Life is made of lights and shadows;
But hope in our hearts will keep blossoming,
Bright as buttercups in meadows!

—Anna J. Granniss, in Christian Leader.

A Thanksgiving Day Not Altogether Thankful.

A TRUE STORY.

Aunt Jane was tired. Each Thanksgiving Day brought endless weary tasks for her, without the joys that fell to her married brothers and sisters. The family united in praising "dear Jane's taste." She was pronounced "so clever." "No one dresses a table like Aunt Jane," said her nieces and nephews. They boasted of her puddings and pies, and in the same breath declared her "so amiable and self-sacrificing," which too often meant that an additional burden was to be placed on her slender shoulders.

This year the preparations had been more trying than usual. Grandpa's failing health, his weakening mind, and great dependence on her weighted her almost past endurance. Yet the day had gone off well. Grandpa had insisted on having dinner after the ancient custom of his fathers—directly following morning service. Now dinner was over. James and Mary had taken themselves and their seven children home, the parents carrying away a huge bunch of chrysanthemums, the children's pockets being stuffed with candy, mottoes, and nuts.

The day was one of those rarely warm sunny surprises, that come in dreary November. Paul and Ellen took advantage of its brightness to call on an old neighbor. Their two well-grown children, had taken the easy old top-buggy, and were off for a drive, through the woods. Emma was playing one of Bach's fugues, and her husband dozed noisily in a big easy chair. Grandpa despised Bach's music and snores, with equal sincerity. He fidgeted and looked very unhappy. This troubled Aunt Jane, and she asked him if he would come out with her a little way. The old gentleman was much pleased, and dressed himself for the outing with surprising swiftness. But he wanted to take a walk, and was not a little flushed and testy, when Aunt Jane said he was not able. It would tire him too much. His discontent and grumbling subsided, however, after they entered the smooth-moving trolley-car. They talked but little. Having lived under the same roof for over forty years, conversation between them had long ceased to be active. They understood without it.

After they had ridden for a half hour, he asked if this was not the car that went near the home of his old friend Joshua Plunkitt.

"It goes quite near; yes;" said she.

"Very well. We will get off there, and pay him a visit."

"Oh, no," remonstrated his daughter; "there is a long steep hill between the car and his house; you can never walk up there father—besides—"

"Besides what?" cried the now irate old man.

"Well, besides, we simply came out for a ride. I thought you would enjoy it, father!"

"You did, eh?" answered he; with which vague remark he lapsed into a long unbroken silence.

At supper he was moody and wordless, even when the Thanksgiving subject was discussed. When Susie, Paul's daughter, asked Grandpa what he had to be thankful for, the old man said sharply:

"You 'll know as soon as it is well for you."

Music, backgammon, and talk, filled the evening. When the husky old hall clock had rung ten times, Grandpa leaned over the arm of his big chair and said: "Get the household together, Jane," just as he used to say to Grandma more than fifty years ago, when he was a young clergyman.

Aunt Jane was startled. He had not asked for family prayers these many years. Her voice was low and steady when she responded:

"They are all here, father."

"Very well. Then we will have prayers."

Brothers and sisters exchanged glances, but no one spoke. Paul and Ellen laid aside the backgammon board; Susie coughed slightly and rustled the silk lining of her new cloth gown.

The old man's voice came clear and full as he recited the one hundred and forty-fifth psalm and the thirteenth chapter of St. Paul's first epistle to the Corinthians. Then he said: "Let us pray," and they all knelt devoutly. After the Lord's prayer he cleared his throat and continued, with increasing emphasis: "Oh, Lord, we desire to give thanks to Thee for Thy many mercies; also for the blessings Thou hast showered upon us. Above all, we are most thankful to be returned in safety from all the wearisome, meaningless, and objectless wanderings that we ourselves have undertaken on this Thy earth. Amen!"

They rose with a puzzled feeling, exchanged good nights, and dispersed to their rooms with another happy Thanksgiving day behind them as a recollection. They have never yet been able to understand the prayer, although it sounded quite rational. Susie said that Aunt Jane looked exactly as if she had been laughing, but then Susie is always imagining things, and Aunt Jane never explained.

ELVIRA FLOYD FROEMCKE.

Montreal, Canada.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

LIBERAL RELIGION IN COLORADO.—Colorado, the heart of the Rocky Mountains, the land of sharp and wonderful contrasts, the land where people with "New England lungs" may live in peace, and asthmatics are at rest, is slowly but surely regaining her former condition of commercial prosperity. Times are better, and the business outlook is bright with hope. In Denver, the state capital, marked improvements are everywhere apparent. Spite of "dull times" several substantial business blocks and many fine residences have been erected during the past three years, thus adding to the commercial and social greatness which has already made Denver the "Queen City of the Plains."

Among the many creeping forces at work in Colorado, that of Liberal Religion is playing no mean part. The force is small, but what there is of it is good. Rev. David Utter, of Unity Church, speaks to a large congregation every Sunday morning, and to a still larger audience the following day through the columns of the daily press. Rabbi Friedman, the young scholarly, progressive, leader of Temple Emanuel, lectures every Friday evening to a good sized congregation of thoughtful men and women. This society experienced a great loss recently in the destruction of their beautiful temple by fire, but plans are already being made to erect another edifice which will cost in the neighborhood of $42,000.

The Universalists, under the leadership of Rev. R. E. Sykes, are holding together splendidly and doing an excellent work. At the present time they hold service in a large hall, but very soon they expect to have a church building of their own. This society, since its organization, has had a hard struggle to maintain itself, but spite of trials and difficulties they are brave and cheerful still. *Dum spiro, spero:* "as long as I breathe I hope," fully expresses the philosophy of life which dominates the Denver Universalists. Glancing at a country newspaper, we find Greely, the county seat of Weld, founded by Horace Greeley, of national fame, in 1870, has a "Free undenominational church, open to all who love what is good and true," and is ministered unto by Victor E. Southworth, late of Janesville, Wis. Sunday evening last he delivered the first of a series of "Sermons to women, with side-talks to men." In the morning he spoke on "Being good—not goody-good, but good for something." This is a brave, live church. Its history is one of patience, perseverance, and self-sacrifice. With Mr. Southworth as leader, it is bound to do even a greater work in the future than it has yet done in the past.

Perhaps the most popular exponent of Liberal Religion in Colorado to-day is the Rev. Myron Reed, who addresses from eighteen hundred to two thousand persons every Sunday in the Broadway Theater. He is to Denver what Dr. Thomas is to Chicago. For several years he had charge of the First Congregational church in Denver, but his pulpit utterances on the social question became so radical that a few of the "best paying members" became dissatisfied, and the result—an independent religious society. Mr. Reed is not a theologian. He is a pronounced, outspoken socialist. He is dissatisfied with the present condition of things, and would have a better. His subject last Sunday was the "Evolution of the Tramp." Here are a few sentences which indicate his thought and style:—

"There are plenty of preachers in the west. What one of them has a word to say of the murder of unarmed Indians by a lot of armed white cowards? They prefer to think of the discovery of a page of the life of Jesus Christ! I discovered the life of Jesus Christ in several pages before I was six years old.

"One page of the life of Jesus Christ put into action would much help the world. I do not know that any one around here has any private wire from Egypt to Denver. I do not think that the ten-cent magazines overlook any modern discovery of ancient thing. As it is, we know vastly more of Jesus Christ than we live up to.

"A live man is more interesting than a mummy. The mummy will keep. He is a well-preserved man. When we have made the living comfortable then we can amuse ourselves with a dead and buried Egypt.

"At present we ought to be busy with living things. There are people who are chilly and hungry. If you are observant while you are going home to dinner you will meet them. The man who has not the nest of a bird or the den of a fox in all this broad country interests me.

. . . . . .

"The American tramp, came in the same day that the American millionaire was born. One of them will kill the other unless an intelligent society peaceably disposes of both."

Altogether, the various reform movements in Colorado all point to the time when brotherhood will not simply be a beautiful theory, but a grand and splendid reality.

Geo. N. Falconer,
Denver, Col., Nov. 18, 1897.

REPORT OF THE MICHIGAN UNITARIAN CONFERENCE AND OTHER CHRISTIAN CHURCHES.—The Michigan Conference met in the Unitarian Church, Detroit, on Nov. 3d, 4th, and 5th. The following churches were represented: Ann Arbor, by pastor and eleven delegates; Battle Creek, pastor and two delegates; Detroit, pastor and three delegates; Grand

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NO DIFFERENCE.

Dr. Jacques Loeb, the Famous Physiologist, Makes a Pointed Statement.

In an interview on the effects of tea and coffee-drinking on the system Dr. Jacques Loeb, the well-known writer, thus expresses himself: "Coffee-drinking of any kind, and tea-drinking likewise are mere habits. And they are the same as the alcoholic habit, as poisonous in a way, but not so deadly. The chemical elements in coffee and tea are exactly the same, and the effect on the nerve centers the same. They create unnatural nervous excitement. Alcohol goes a step further and paralyzes the living cells. Black coffee contains this deadly poison as surely as cafe au lait."

Everyone agrees that tea and coffee-drinking undermines the system and produces nervous prostration, dyspepsia and stomach disorders, but thousands go right on using them just the same. There is, however, a great army of people who are mindful of their health who are using Postum Cereal Food Coffee. This food drink is made of nature's grains and builds up the systems that have been impaired by the use of tea and coffee.

When boiled, fully fifteen minutes after boiling commences, it tastes like the better grades of Java.

Postum is not a substitute for coffee but a pure food drink recommended by the best physicians in America. Grocers sell it at 15 and 25 cents a package.

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Haven, pastor; Grand Rapids, pastor and wife; Manistee, pastor; Jackson, pastor and five delegates; Lapeer, pastor; making thirty delegates from the churches of the state, to which must be added Rev. A. G. Jennings and wife, of Toledo, O., who were welcomed, together with their church, into full fellowship in the Michigan Conference. It was an inspiration to meet in the beautiful Cathedral Church of the Liberal Faith in Michigan, and to come under the delightful influence of Reed Stuart and his hospitable people, the rich fruits of his many years of labor in Detroit.

The Conference sermon was delivered by Rev. L. W. Sprague, of Grand Rapids, who touched on the failures and successes of the liberal movement, calling attention to the three classes of liberal churches that have failed and ought to fail, namely those built in opposition to orthodoxy, those built on a bigoted aristocratic exclusiveness, and those churches without a purpose, saying with startling force that the quicker all these false liberal churches fail and die the better it will be for genuine liberal religion in the world. After this sermon an hour was spent in the parlors of the church in a warm social time.

Thursday forenoon was spent in business matters and in hearing reports from the churches. At the noon hour Miss Textor, of Grand Haven, won all hearts by her beautiful devotional service. Rev. Geo. W. Buckley, of Battle Creek, opened the afternoon session with a thoughtful and discriminating address on "Manhood in the Pulpit," calling attention to the fact that there is just as much opportunity for the minister to make a martyr of himself to-day as in the days of Lovejoy, or the early Apostles. Rev. J. T. Sunderland followed with the story of "Liberal Religion in India," which was listened to by the large audience with all the interest that is usually given to a tale of romance.

The evening hour was occupied by Rev. T. P. Byrnes, of Manistee, and Mrs. Robert H. Davis, of New York. Mrs. Davis stirred up the ladies to a deeper interest in the work of the church, and especially to a greater interest in the activities of the Woman's Alliance. Friday afternoon was given to Sunday-school and Club Work. Rev. Lila Frost Sprague, led off with a clear cut paper on the "Personal Element in Sunday School Work," which was followed by a lively discussion in which Revs. A. G. Jennings, S. J. Stewart, and the Jewish Rabbi took part. This was followed by a very able paper by Mrs. A. G. Jennings, of Toledo, O., on "Club Work."

The Conference was closed on Friday evening by two short addresses, the first by Mrs. Sunderland, of Ann Arbor, who spoke on "Belief in Jesus as a Saving Power," which she interpreted to mean belief in Jesus' goodness and virtue, and the help that comes from putting into practice such belief.

Mr. Jennings closed with an address on "The Unitarian Emphasis," which he found to be its method of free thought and open spirit. The atendance at the Conference was good, reaching five and six hundred on Wednesday and Thursday nights.

Rev. Lee McCollester, the Universalist minister of the city, was a regular attendant at the Conference, and gave a very cordial greeting and word of fellowship to his fellow brothers and sisters in the Conference.

We were glad to welcome two new ministers to the Conference, Revs. S. J. Stewart, of Battle Creek, and Fred Hawley, who has recently settled at Jackson.

Kind words of greeting were received from the ladies of the Universalist Church of Detroit; resolutions were passed thanking the Unitarian people of Detroit for their generous hospitality, the press of Detroit for its full reports of the Conference, to Mrs. Davis for her interest and services to the Conference. The Conference also committed itself to the effort to put a missionary in the field who would take charge of such new movements in the state as Traverse City and Frankfort, and such other places as may call for our gospel.

The following officers were elected: Mr. A. C. Kingman, Battle Creek, President; Hon. W. D. Harriman, Ann Arbor, Vice-president; Rev. L. W. Sprague, Grand Rapids, Secretary; Mr. A. M. Tinker, Jackson, Treasurer.

THOS. B. BYRNES, Sec'y.

MADISON, WIS.—Rev. W. D. Simonds has begun the seventh series of his evening lectures at the Fuller Opera House. The course is as follows:

Religious Evolution since Roger Bacon.

Nov 14.—Ages of Faith and Fear.
Nov. 21—Pioneers of Progress.
Nov. 28.—John Calvin and Charles Darwin.
Dec. 5.—Man, From Hut to Palace.
Dec. 12—The Truth About Sacred Scripture.
Dec. 19—Advocates of Human Brotherhood.

The first lecture on November 14th, was given to a large audience, notwithstanding the bad weather. This was the forty-third lecture Mr. Simonds has given in Madison to an average audience of not less than seven or eight hundred people. Four hundred university students have been known to be in attendance upon a Sunday evening. The outlook for future work is bright for this worker with a united and hopeful people.

Beginning November 21st, a new series of Sunday morning discourses at the Unitarian Church, Wisconsin Avenue and Dayton Street.

Sermons from Shakespeare:

Nov. 21.—The Noble Brutus.
Nov. 28.—Faithful Cordelia.
Dec. 5.—Faultless Desdemona.
Dec. 12.—Destiny-Driven Hamlet.
Dec. 19.—The Sin of Lady Macbeth.

MILWAUKEE, WIS.—Rev. L. J. Duncan, of Streator, Ill., entered upon his work as lecturer of the Ethical Society of Milwaukee, Wis., last Sunday. A reception to Mr. and Mrs. Duncan was given on Monday evening last. The Society seems to be in good shape for hard work. Mr. Duncan enters upon a most important field, and THE NEW UNITY, on behalf of many readers wishes him abundant success and extends to the society cordial fellowship.

CHICAGO.—The corner stone of the new Third Unitarian Church on the corner of Monroe and Kinzie Streets, was laid Thursday, the 18th. Addresses were made by Dr. Thomas, Mr. Fenn, Mr. Stolz, and others. Greetings received from the prospective pastor, Rev. M. Southworth, of Duluth. May the walls thus solemnly founded rise to be a blessing and a cheer to the onlookers and the forward goers.

SUNDAY SCHOOL NOTES.—Mr. Crooker's series of lessons on "The Growth of Christianity," (recently issued in bound form by the Western Unitarian Sunday-school Society) are already being used by young people's classes and adult classes in a number of western schools, and will no doubt form the basis of as instructive a series of class-talks as can be had with mature pupils. . . . The Chicago Union of Liberal Sunday Schools will hold its next meeting December 14th, at Unity Church, Oak Park, to discuss the question of "Biographical Character Studies." Miss Emma Schoenman, of the South Side Sunday Ethical School will read a paper on this subject and Mr. Albert Scheible, of Unity Sunday-school will follow with one on "The Juvenile in Biographical Lessons." These papers touch on a line of lessons not very familiar to the average Sunday-school worker, but presumably worthy of more attention than has been given them by our schools in the past. Besides, they will touch incidentally on some phases of character-study which are also common to many courses of Biblical lessons. As usual, the meeting falls on the second Tuesday of the month, supper being served at six, and the programme beginning at seven. . . . The South Side Sunday-school connected with the Chicago Society for ethical culture, will hereafter meet in one of the smaller halls in the Steinway Building, 17 East Van Buren Street, at half past nine. This will enable parents to look after their little ones while themselves attending Mr. Salter's lectures in Steinway Hall.

ALBERT S.

THE ILLINOIS CONFERENCE OF CHARITIES held last week at Jacksonville, Ill., had the pleasure of listening to Col. Snyder, of Wisconsin, who spoke of the "County's Care of the Insane." Mr. Ernest Bicknell, of the Indiana State Board of Charities on "Dependent Children," while H. H. Hart, of the Minnesota board, brought expert wisdom on these and other problems. The Conference adjourned to meet next year at Kankakee. The following officers were elected: President, Jenkin Lloyd Jones; First Vice-President, W. A. Talcott, of Rockford; Second Vice-President, Mrs. H. L. Rainey, of Carrollton; Secretary, Mr. James W. Patton, of Springfield, Ill.

Acknowlegements of Receipts of the Liberal Congress of Religion for the Fourth Fiscal year.

Amount previously acknowledged	$ 938.42
Mrs. M. H. Mallory, Chicago	5.00
Charles H. Williams, Baraboo, Wis	5.00
The Temple, Cleveland, O	25.00
Sinai Temple, Chicago	186.02
Henry L. Frank, Chicago	10.00
	$1,159.44

Books Received.

A MANUAL OF ETHICS.—By John S. Mackenzie, M. A., University Correspondence College Press.

LEAVES OF GRASS.—By Walt Whitman; Small, Maynard & Co., $2.00.

POETICAL SERMONS, INCLUDING THE BALLAD OF PLYMOUTH CHURCH.—By William E. Davenport; G. P. Putnam's Sons; $1.50.

ELEMENTARY JANE.—By Richard Pryce; G. P. Putnam's Sons, $1.00.

THE COLLOQUY.—By Josiah Augustus Seitz; G. P. Putnam's Sons, $1.75.

THE STUDY CLASS.—A Guide for the Student of English Literature, by Anna Bennison McMahan; A. C. McClurg & Co., Chicago.

THE MESSAGE OF THE MYSTICS.—"Balzac's Seraphita," "The Mystery of Sex," "Goethe's Faust," "Its Ethical Symbolism," "The Holy Grail," "The Silent Teacher," by Mary Hanford Ford; Alice B. Stockham & Co., Chicago; full set, $3.00.

DREAMS IN HOMESPUN.—By Sam Walter Foss. Lee & Shephard. $1.50.

THE AMERICAN COLLEGE IN AMERICAN LIFE.—By Charles Franklin Thwing. G. P. Putnam's Sons. $1.50.

QUEER JANET.—By Grace Le Baron. Lee & Shephard. $0.75.

GUARDING THE BORDER; OR, THE BOYS OF THE GREAT LAKES.—By Everett T. Tomlinson. Lee & Shephard. $.50.

A HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY,

IN CHRISTENDOM. By ANDREW DICKSON WHITE, LL.D. (Yale), L.H.D. (Columbia), Ph. Dr. (Jena); late President and Professor of History at Cornell University. 2 vols., 8vo. Cloth, $5.00.

". . . I simply try to aid in letting the light of historical truth into that decaying mass of outworn thought which attaches the modern world to mediæval conceptions of Christianity, and which still lingers among us — a most serious barrier to religion and morals, and a menace to the whole normal evolution of society. For behind this barrier also the flood is rapidly rising — the flood of increased knowledge and new thought; and this barrier also, though honeycombed and in many places thin, creates a danger — danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outworn creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out most precious religious and moral foundations of the whole social and political fabric. My hope is to aid — even if it be but a little — in the gradual and healthful dissolving away of this mass of unreason, that the stream of 'Religion pure and undefiled' may flow on broad and clear, a blessing to humanity. . . . My belief is, that in the field left to them — their proper field — the clergy will more and more, as they cease to struggle against scientific methods and conclusions, do work even nobler and more beautiful than anything they have heretofore done. And this is saying much. My conviction is that Science, though it has evidently conquered Dogmatic Theology based on Biblical texts and ancient modes of thought, will go hand in hand with Religion; and that, although theological control will continue to diminish, Religion, as seen in the recognition of 'a Power in the universe, not ourselves, which makes for righteousness,' and in the love of God and of our neighbor, will steadily grow stronger and stronger, not only in the American institutions of learning, but in the world at large. Thus may the declaration of Micah as to the requirements of Jehovah, the definition by St. James of 'pure religion and undefiled,' and, above all, the precepts and ideals of the blessed Founder of Christianity himself, be brought to bear more and more effectively on mankind."—*From the Author's Introduction.*

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Wabash Chair Cars to Stay.

When the Wabash Company opened their new Chicago-Buffalo line, they took the position that they could not afford to discriminate between their Eastern and Western lines in the matter of free reclining chair cars, and at once began running these cars on the new line between Chicago and Buffalo and New York. There was a vigorous protest from the Eastern competitors of the Wabash against this innovation, but the Wabash officials continued running the cars. Then certain of the Eastern lines took the matter up with the Joint Traffic Association, with the view of compelling the Wabash to withdraw the through chair-car service.

The Board of Managers have just announced that they have stricken the subject from the docket, thus practically deciding that the Wabash has the right to operate these cars on all portions of its lines.

LATEST WORKS

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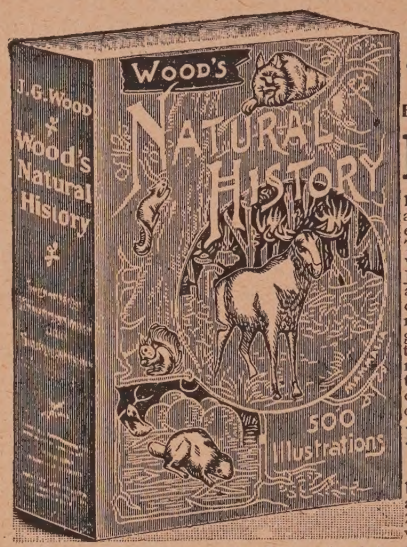

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4. **B☆☆T☆N** Another place in the United States.
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10. **L☆N☆☆L☆** Name of another President. He was assassinated
11. **J☆P☆N** Name of a distant Country.
12. **CHI☆☆** Name of another distant Country.
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